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NOTES AND QUERIES.

NOTES OF CREE FOLK-LORE. — The Crees, or Nehiyawok (probably "real men," "men par excellence"), as they call themselves, are the characteristic Algonkins of the Canadian northwest, extending from Labrador to the Rocky Mountains, and from Lake Superior to the far north. They are also one of the most numerous of the Indian tribes now existing, while their language is to the great northwest what French once was for civilized Europe, and is looked upon by some authorities as being perhaps the oldest representative of the Algonkian linguistic stock.

The items of folk-lore recorded here are extracted from the "Dictionnaire de la Langue Crise" (Montréal, 1874) by Father Albert Lacombe, a most valuable and interesting book. The words are arranged where they belong in the Cree-French part of the Dictionary with page indication.

1. *Atayokkan*. This word, besides its etymological meaning of "tale, fable," signifies also "the fabulous genii, or what one might call the gods of the Indians" (p. 316). *Atayokkan* is derived from *âtayokkew*, "to tell stories," whose remoter origin is perhaps from the radical *âtt*, "to renew," "to do again." The corresponding Ojibwa *atisokan* seems limited to the meaning of "fable, tale, story."

2. *Ayamittâkusiw*, "to talk, preach" (p. 321). This word is used only of the sorcerers, or shamans, when making their harangues before performing their "medicine." According to Lacombe, this word cannot be applied to the Christian priest, but only to the "medicine-man." Nevertheless this word and the Cree term for "Christian" ultimately come from the same radical, *ayami*, "to speak."

3. *Kâkikekkamik* (p. 363). The name of "the first man in the Indian legends." This word signifies, literally, "always earth," being derived from *kâkike*, "always," and the suffix-radical, *kamik*, "earth."

4. *Kâmâtjiwaham* (p. 366), "to sing the song of triumph." This expression is employed only when "returning from a battle, the Indians dance and sing, holding their scalp-trophies in their hands." The song of triumph itself is *kâmâtjiwahigan*.

5. *Kâskipitâgan* (p. 373), "bag of skin, in which the shaman puts his medicine. The word is derived, with the suffix *-kan*, "instrument" from *kâskipitew*, "to close hermetically" (e. g. a bag by means of a string), the remoter origin of which is from the radical *kâsk*, "to close, shut." At present the name *kâskipitâgan* is also applied to a metal tobacco-box.

6. *Kwâsihew* (p. 379), "to steal a woman for the purpose of marrying her." The act of wife-stealing is *kwâsihiwewin*.

7. *Kweskusiw* (p. 388), "to whistle." The Indians believe that the spirits of the dead "whistle" at night.

8. *Kihikusimow* (p. 389), "to fast." This is the term employed to designate "the fasts which the heathen Indians carry out on a high hill, trying to sleep, in order to obtain from their manitous mysterious dreams." The "fast" itself is *kihikusimowin*.

9. *Kiskitâsis* (p. 406). This term, which signifies literally "little leg-gings," is sometimes applied to women, because their leggings are shorter than those of the men. The word is derived from *kisk*, "short," and *mitâs*, "leggings."

10. *Kosâbattam* (p. 422), "to make medicine (practise sorcery, — faire la jonglerie)." The action itself is *kosâbattamowin*, and the place where it is carried on (la jonglerie) *kosâbatchigan*.

11. *Kutchiw* (p. 425), "to try." This word is employed with respect to the superstitious procedures in which "the Indians try to do wonderful things, to impose upon people." The action itself is *kutchiwin*.

12. *Mânâtjittowok* (p. 435), "they do not speak to each other." This word is used of the son-in-law and mother-in-law, whom custom forbids speaking to each other. The action in question is *manâtjimâgan*. The ultimate radical of these words is *mana*, "to take care, be circumspect."

13. *Mâwikkâsiwew* (p. 447), "to weep for the dead." An Indian, desirous of getting up a war-party, weeps for their relatives killed by the enemy in the presence of the warriors. The action itself is *mâwikkâsiwewin*. The radical of these words is *mâtuw*, "to weep."

14. *Nanâtaweyimow* (p. 479), "to doctor in the old superstitious fashion." The action itself is *nanâtaweyimowin*, and the "doctor," *nanâtawihiwewiyiniw*; "the remedy, cure," *nanâtawihuwin*. From the same root (*nanâtawihu*, "to administer remedies, doctor") comes the word for "sacrament," *ayamihewi-nanâtawihuwin*, "religion medicine."

15. *Nayatchigan* (p. 489). This word, which usually signifies a "burden," from the radical *nayew* ("to carry on the back"), is applied also to "a small piece of cloth which the Indians carry on their backs, containing some remains (hair, pieces of clothes) of their dead relatives."

16. *Nipâkwesimowin* (p. 498). This name (derived from *nipâkwesimow*, "to be very thirsty while dancing") is applied to a "grand festival of the heathen Indians, who, for three or four days, keep on dancing without drinking or eating."

17. *Nipiskew* (p. 500), "to blow." This word is used of part of the "magic" of the "medicine-man," which consists in "blowing" upon the sick; they make believe that they thereby extract from the body of the patient all sorts of things, — bits of bone, iron, etc. The operation itself, which is accompanied by blowing and singing, is *nipiskewin*.

18. *Oywâtchikewin* (p. 524), "prediction of the future according to certain bodily sensations." The corresponding verb is *oywâtchikew*, "to have sensations which indicate the future," — a simpler verb is *oywâstarwew*, "he predicts on him."

19. *Pâkkak*, or *pâkkakkus* (p. 531), "an imaginary being having only skin and bones, that whistles and cries during the night to frighten the living."

20. *Pâwâgan* (p. 545), "dream, spirit of dreams." The verb is *pâwâmiw*, "to dream."

21. *Pittâhamâwew* (p. 569), "to send any one some tobacco as a peace-offering, or as a message on matters of importance." The ultimate radical

is *pittwaw*, which itself is a derivative from the simpler root *pitt*, "to penetrate."

22. *Piyesiw*, or (less common) *piyew* (p. 575), "the thunder-bird."

23. *Sâkitow* (p. 579), "to speak in public." This expression is used in speaking of the occasions when "an Indian goes out, and (standing, walking, or on horseback) proclaims in a loud voice news, announcements," etc. The ultimate radical is *sâk*, "to appear, to come out." The action itself is *sâkitowin*, and from the same root is derived *sâkitowiyiniw*, "herald," — literally "harangue man."

24. *Sisikwan* (p. 596), "rattle." A little skin bag, containing stones or the like, which is shaken in cadence during conjurations.

25. *Tchipayak nimihituwok* (p. 627), "the Aurora borealis appears," — literally, "the dead are dancing."

26. *Tchipâkkotchikewin* (p. 627), "feast of the dead," — a festival of these Indians in honor of the dead. The corresponding verb is *tchipâk-kohew*.

27. *Wâpanow* (635), "a sort of sorcerer (shaman)." The corresponding noun is *wâpanowin*, "sorcery." These words are derived from *wâpan*, "dawn, day." The corresponding term in Ojibwa is *wabano*.

28. *Wâpekinigan* (p. 636), "the tobacco (wrapped in a white skin, or a piece of cloth) sent with messages." This tobacco is sent with all embassies, and is smoked in council or rejected, according as peace is accepted, or the proposals declined.

29. *Wisakketjâk* (p. 653). A figure in Cree mythology of great importance. To this man (or deity) the Indians "attribute a supernatural power and the performance of a vast number of tricks and foolish actions." He is also looked upon as "the principal deity and the creator of peoples." He corresponds to the *Nenâboj* of the Saulteur Ojibwa and the *Nâpiw* of the Blackfeet. From his name is derived the term *wisakketjâkow*, "to deceive, cheat."

30. *Yâkki* (p. 659). The equivalent in stories, etc., of our "once upon a time."

Alexander F. Chamberlain.

ABENAKI WITCHCRAFT STORY. — The following version of the story published in this Journal (vol. xiv. p. 160) has been received from Mrs. E. W. Deming, of New York, who obtained it from Mrs. Tahamont, the mother of the other relator : —

A man and his wife had gone out to hunt. They had been gone almost a year, and, as they had been very successful, decided to return to their home, and tell of their fortune.

They were only one day from their home, when they chanced upon a mud lodge way back in the woods. They walked in and found the lodge empty, so the husband told his wife they would remain there for the night. "No," said the wife, "see up on that shelf, it is a dead body, and I would rather travel on, for it may be a witch (*mă-dowl-ă-noo*), we had better go on farther."